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Anglo-Saxonised means "the-in-itself-being-fastenedness,"—a moral attribute which, all will grant, is absolutely necessary to success.

As to his own achievements, Dr. Stern is conscious of having offered no more than the foundation-stones of the edifice of the new science, but he nevertheless believes that his ideas constitute a valuable program for future work. His treatise is divided into three parts. The first deals with the methods and problems of differential psychology; the second offers a few specimens of the *experimental* treatment of psychological differentiations; and the third gives the literature of the subject. Psychological types; individuality, normality, and abnormality; the value of history and poetry and of the history of civilisation for differential psychology; sensitiveness, types of mental imagery; memory, association, types of comprehension; attention, judgment, types of reaction, emotions; the psychical tempo; and the graphical study of psychical energy,—these are the subjects of some of the principal headings. μ.

DIE SEELE DES KINDES. Beobachtungen über die geistige Entwicklung des Menschen in den ersten Lebensjahren. By *W. Preyer*. Leipsic: Th. Grieben's Verlag (L. Fernau). 1900. Pages, 448.

Preyer was the pioneer of technical infant-psychology. His work on the soul of the child first appeared twenty years ago; the fourth edition was published in 1895, prior to his death; and now we have the fifth edition, the redaction of which has been confided to his pupil, Dr. Karl L. Schaefer, Privatdocent of physiology in the University of Berlin. It would be superfluous to indicate either the character or the contents of the work. The fourth edition was subjected to thorough revision at the hands of the author himself, and the present editor is bound to confess that he has found little in recent works on psychogenesis that have demanded serious notice. The main alterations have been in the chapters treating of the development of the senses and of the will, which have been worked over and expanded to conform to the advances made in the physiology of the senses and the anatomy of the brain. Preyer's manuscript notes on certain of the psychological chapters have been worked into the text, but otherwise no alterations of a radical character have been made. μ.

DAS CHAOS IN KOSMISCHER AUSLESE. By *Paul Mongré*. Leipsic: Verlag von C. G. Naumann. 1898. Pages, 213.

In a rather diverting preface the author of the present work solemnly asseverates that it was not he that attacked the problem which it is written to solve, but that it was the problem that attacked him; and the ungenerous critic might be tempted to remark that the work is riddled with evidences of the assault's having been a successful one.

That, however, is not our opinion, for the argument of the book, such as it is, has been carefully wrought out and offers some points for reflexion. The author's

disclaimer of being a professional thinker can hardly be accepted, since the work bears the stamp of considerable philosophical research, especially from the scientific and mathematical side. He is convinced that there is philosophically the same necessity of our abolishing what he calls the cosmocentric superstition as there was formerly of our abolishing the geocentric and anthropocentric doctrines. There are, he asserts, an infinite number of cosmic worlds latent in the primeval chaos, each of which appears to its inhabitants as the only and exclusively real world, and so allures them into attributing its peculiar and distinctive idiosyncrasies to the transcendental world-nucleus itself. But this transcendental world-nucleus is withdrawn from all bonds of constraint, be they ever so light, and always retains its liberty of appearing as a cosmos in an infinite number of ways. A certain complexus of syntheses,  $S_{ab}$ , characterises *our* empirical world; if we change but one of the component syntheses, the entire complexus will be changed and a new consciousness by the side of our own produced, which by automatic selection (*Auslese*) will sift its cosmos out of the chaos as we have sifted ours. From this point of view, it is impossible to attribute to the system of limitations and syntheses which define *our* reality any ulterior objective precedence above other systems, apart from its simple relation to us. We have here, in fact, a species of epistemological fatalism, which collapses utterly in face of the accomplished fact. Reality is always reality *determined in some particular way*. Existence is invariably essence. Of infinitely many possible cases, some special case must find its realisation; but the question which one shall find it, every consciousness must answer for itself. If it were not this it would be some other, and then our consciousness would be other. And so ends the tale. μ.

THE STUDY OF LAPSES. Monograph Supplement to *The Psychological Review*.

By H. Heath Bawden, A. M. New York: The Macmillan Co. 1900.

Pages, 122. Price, 75 cents.

In general interest the present pamphlet easily surpasses the other monographs recently issued as supplements to the *Psychological Review*. It treats of "those unaccountable lapses of thought and expression" which ordinarily attract little attention and even when unusual elicit only a laugh or a passing smile. But occasionally, says Mr. Bawden, they are of such extraordinary character as to excite comment, and evoke inquiry as to their causes and probable significance in relation to mental life in general. For example, Professor James mentions the case of a man who said that he was "going to the coal to buy the wharf"; and the writer cites the instance of a friend who said he was going out for a walk in order to "get a bresh of freath air." Another instance related to the reviewer is that of a lady who upon entering a church in which she was a stranger asked the usher; "Does any one occupew this py?"

Innumerable other instances of this species of lapse might be cited but the foregoing are sufficient for our purpose. Inadvertences in expression, aberrations